

57
VINDICIÆ
DECIMARVM.
OF TITHES,
a Plea for the
IVS DIVINVM.

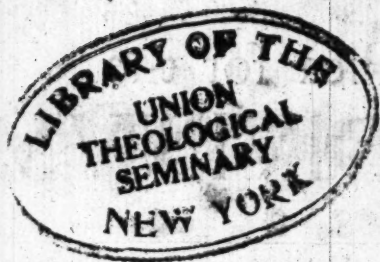
Drawne from the Text,
BY JOHN CARTER Diacon.

410
ECCLES. 35. 9.
Dedicate thy Tithes with gladnesse.

Div Augustin Serm. 219.
*Decime ex debito requiruntur, & qui eas dare noluerit res alienas
invasit.*

Isidor. Hispalens. in Gen. cap. 12.
*Patriarcha magnus decimas omnis substantiæ suæ Melchizedec So-
cerdoti post benedictionem dedit; sciens spiritualiter melius sa-
cerdotium futurum in Populo Gentium quam Leviticum.*

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VINDICIÆ DECIMARVM.

Of Tithes, a Plea
for the
Divine Right.

Heb. 7. 8. *There he receiveth them, of whom it is
witnessed that he liveth.*



S of the whole Epistle, So
of the Verse now read: *Aa-
ron and Christ; the Law and
the Gospell; Death and Life;
of it and that; these the
Kingsdome, they are the Summe.*

*In it then, this Verse, ye have Priesthood, com-
par'd*

α θ β γ δ ε ζ η θ ι κ λ μ ν ξ ο π ρ σ τ υ φ χ ψ ω
 ιερωνυμους τω
 ιω λουιτω
 αποθνήσκει, &
 γαρ ἐκείνου το
 αλθειας παρει-
 νος ὁ δὲ τῷ Μελ-
 χιζεдек ὁ
 Document. hic.
 b Hic ponitur
 tertia ratio que
 talis est. Ille qui
 semper vivit
 major est eo qui
 moritur. Sed Sa-
 cerdotes vet.
 testam. erant
 mortales, non
 sic autem Mel-
 chizedec. Ergo
 major est, &
 Sacerdotium e-
 jus majus est
 Sacerdotio Le-
 vitico. Lyra hic
 cum filii Levi
 sint morientes
 & iste vivens,
 apparet quis sit
 p. aserendus.
 Anselm hic.
 c Hic ver. 4.
 d Plal. 110. 4.
 Non dici po-
 test Leviticum
 Sacerdotium
 subintrasse ut
 cessaret illud
 Melchizedec.
 Occurrens enim
 Apostolus declaravit Melchizedec. esse vitæ insolubili Pontificem. Leviticum autē

par'd with Priesthood; upon the ^a appearing of
 the one, of the other yee have the *falling downe*;
^b as here, in this Levi's dying: in that, *where*,
Melchizedec's living; of the one the declining,
 it serves to set out the dignity of the other.
 When among many arguments of Saint Pauls;
 this portion of Scripture it is ^b One by which
 he intimates to the Jew, *What a great Priest* in
 respect of Aaron, Melchizedec was; that the
 Excellency of the Leviticall Priesthood, it was no-
 thing to that of the *Messias* if an Hebrew could
 but tell him how much for worth living did ex-
 cell dying; then happily hee might guesse in
 glory and in *repute*, how exceedingly the Priest-
 hood of the Gospell doth transcend that of the
 Law. For touching the Priesthood Iudaicall,
 it was of no other make than its Priests, in its
 condition meetely *mortall*: a Life indeed it had,
 but such a life that was but as a *span*; in it it's
 Priests were ἀποθνήσκοντες ἄνθρωποι Men that dye:
 and this is that which the *meanenesse* doth de-
 note, of this Priesthood the *worthlesnesse*. But
 now as for Christ: ^c θεωρεῖται ὁ μὲν ὡς υἱός. Consider
 how great this man is; who is a Priest, ^d εἰς τὸν
 αἰῶνα: for ever after the order of Melchizedec: and
 in respect of this, his *eternity* is infer'd over the
 Legall, of his Priesthood the *preeminencie*: for
 this order of Melchizedec, as it was afore that of
 Aarons, so it is after; when the *Mosaicall* in

such

3

such sort it entered in, that in nowise it should
abolish that of Melchizedec; sed ad roborandum
potius & illustrum reddendum; but rather to be
its Strength; and in a greater lustre to set it
forth: for this it came in that in publishing
its owne unprofitablenesse to the Excellency of
that under which we are, it might give a grace;
and so, no need for us now in point of Tithes
to looke at Levi; no need to urge a duty from
a Law that's dying; when from the Law first in
force, the latter Law did no way derogate; Aa-
rans claime touching these did no way prejudice
Melchizedecs right. *Ad tempus decimas Levitis.*
Tithes to Levi, they were but a temporary due;
the Men that did receive, they were men that
dye. to them, these, they became dead, their
order once laid in its grave. But now Melchi-
zedec, Christ; in the text, the He who reviveth; with
disconsolate Job he could nere say, *To corrup-
tion thou art my Father, to the worme thou art my
Mother.* ^h Death over him it had nere power.
ἡ δὲ δύναμις αἰῶντος ἀπαύτου. *Hee, made he is a Priest*
after the power of an endlesse life. Tithes then to
receive, He it is who is alive; for he saith it,
ὁ ζῶν ὑπὲρ αἰώνων τεκνός, *I am he that liveib and was*
dead;

erat Melchizedec, esse jam obsoletum, quia aliam legem Deus per Moysen iussisset, qua illud transcrebatur ad Levitas. Sed occurrit Apostolus cum dicat, sit ad Tempus decimas Levitis solutae fuisse, quia semper non viverent. Melchizedec, vero qui immortalis sit retinere usque in saecula. quod a Deo semel illi datum est. Calvinus bit.

g Job 17. 14.

h Rom. 6.9.

i his ver. 16.

k Rev. 1. 13.

Of Tithes :

dead ; and behold I am alive for evermore. Thus the eternall debt of tithes to make it good, to him it is that we betake us ; to no other than of Christ the everduring Priesthood : for *in* there, in the Priesthood of Melchizedec, of the Gospel ; *ἐν τῇ μαρτυρίᾳ τοῦ ἐν Χρ.* There he receiveth them, of whom it is witnessed that he liveth.

The Sovereignie of Christs Priesthood in the Text over the Iewish, being manifested from it's eternity ; *jus decimarum*, the right 100 of Tithes, *sub Evangelio*, it doth manifest to be as Lasting : a necessity there is of having these under the Gospel, since of it's Priest we have such certaintie : when *in* there, in the Priesthood of the Gospel ; Hee, Melchizedec, Christ receiveth Tithes ; of whom it is witnessed, that is, witnessed by the Scriptures : for so ¹ expositors give the meaning of *testatum est*. In the Scripture it is witnessed, that he, Christ, Melchizedec liveth ; who there, in the Priesthood of the Gospel receiveth Tithes. Of these words therefore for the clearer handling, I am to deliver them under a threefold *Quare* : *Quis*, who receives ? *Quantum*, how much he receives ? *Quare*, why he receives ?

I. *Quis*, who receives ? for here wee doe begin ; the Originall of Tithes, fetch it wee must from the condition of the party, whose of these was the first receipt : then *Quis*, who receives ? Is He ; for his kinde of life, in the Text, He who receives ; Is He ; a Priest he is : for He whose

¹ *Contestatur ;*
sc. Scriptura, ut
Anselmus, Lyras,
Dion. Carth,
Cajetan. Catha-
rinus, Estius,
Iust niam, Lodon-
vic. Fenn, Cor-
nel. a Lap. hic.
Vel ut al i Con-
testatur, i. me-
cum refatur,
vel Contestatur,
idem in multis
locis contesta-
tur. Gen 14.
Phil 109. Hug.
Card. Gorran.
ibid.

A Plea for the Divine Right.

dues these are, *in iustis & in iustis*; None but a Priest he is, whose of these is the right primordially: *Tithes* and a Priest, they are much of a standing; of the * Office no sooner the appearance but unto it of the *deserved reverence* yee have the performance. He then who receives in the Text is a Priest; and is to be considered two wayes; either

1. *Tumulus*, in the figure, or for the worke sake which he underwent, and by way of *subservience*; and so, *Is He*, is *Melchizedec*; who was of Christ the type; the Priest *representative*, He receives *Tithes*: or else consider this Priest.

2. *Αληθής*, in the truth, and of these dues as He is the *Proprietarie*; so none but Christ, who is *Αρχιερεύς* *μεγας* the great high Priest, *Is He*, *Iesus*, Christ receives *Tithes*. This the He who in the Gospel is the *tithe-saker*. In the Law, the Text *is* here, 'tis *Αληθώς* *Αληθ*; *ο* *μενισσεσθαι* *πρωτοε* *ιστις*, they were many Priests to whom this portion was delivered; but under Grace, in the Texts *is* there *ειμης*, no more than one He, one Priest. He who receives there, is *Ο* *αληθινος* the Priest God-man, He receives. This the first *Quare, Quis*; who receives: the second followes, which is

II. *Quantum*; how much it is this Priest receives? for that a right he hath to somewhat of each ones goods it will passe unquestioned: yet his right runs not at large: for the *muchty* of
B that

*in Otav iustis
ni pi aut
tutav dicitur
λαμψαντες
in dicitur
ταξιν δικαιο
καιν & Νον
τις ιστις
Chrysost in
ver. 5.*

*Qui decimas
accipit Sacerdos
est. Catharin.
ubi supra.
Sacerdotis est
proprium decima
accipere.
Salmeron in
ver. 2.*

*Tota decimarum
portio est
Sacerdotum
proprie. Luther.
Tena. in ver. 1.
* Gen. 14. 18.
20.*

*n Chap. 4. 11.
o hic. ver. 23.*

that he receives it t'end left at *randome*: that he should take *so much* now, and *thus much* then; here *this*, and there *that*; *more* at one time, and *lesse* at another; nor, doth the Priest referre himselfe for *what* he receives, to the pleasure of those who are bound to give; but of that he takes the *Quantum*: *So much* it is, as he *once* and for ever hath beene pleased to determine of; in the text it is *Aggra Tithes*: Of *what* is yours, he hath severed for himselfe a *speciall*, a *peculiar part*. *What* he had of *Abraham* he requires now of you: You must give, as *Abraham* gave; As he, so the *Faithfull*. Now for the *quantum* which *Abraham* did impart, *precise* it was *nam a tenth*; so much is the *tithe* in the Text. *9 Decima vocatur ex decem alienius rei portionibus una*: one portion in any thing of *ten*, this is that which we call a *tenth*. Of *what* the Priest receives this the *quantum*, the *tithe*; no other it is than what they had who were of *Levies* order, the dues of *Men that die*, to him alwayes they were and are *alive*. Therefore, it is our part now to weigh them, just so, in no otherwise then at first appearance, as by *Abraham* into the hands of *Melchizedec* they were delivered: in the handling then after a twofold manner they are to be treated on. *Extensivè quoad res; Extensivè quoad personas*.

pro Abraham
id est fidelis
dat decimas
omnium. Glossa
ordinar. in ver.
2.
9 Franc. Sylvi-
us in Aquinat.
2. 2. quæst. 87.
A. 1.

1. *Extensivè*, in regard of the *matter*, or the *diversity* of severalls, out of which they are to be

A Plea for the Divine Right.

7

betaken; so your Tithes are *am nirtor d'g'm* Tithes of all: to him who in the Text receives, Abraham as it is at the second verse, *d'g'm am nirtor ipse*, He gave a tenth part of all. Any thing of which your selfe makes againe, it is matter for a tenth; all being good, nothing this way is to be refused; but in respect of the specialties, *am nirtor*, Of all that ye possesse, out of Each your Priest is to receive a tenth; tithes in their latitude, being of all a tenth part: thus they are to be preach't *Extensivè*: but beside this they are to be weighed.

2. *Intensivè*; that is, they are to be treated on, as they respect the frame and disposition of his soule; who, to him who receives is to pay tithes of all: thus the tenth it is *en m' d'g'm d'g'm* *d'g'm*; the tenth of all, in each sort, it should be the best of all, for so of old runnes the reading at the fourth verse. *Cui & decimas dedit de prae-* *cipuis Abraham Patriarcha.*^f To whom the Patriarch Abraham gave even the tenth of the chiefest: to translate it *decimas spoliolum*, as you have it, the tenth of the spoyle; is a construction too restrain'd: when *decima primarie* in respect of chiefenesse, it hath reference to the quality of a thing, and for the sake of this, the quality doth import the matter, or subject. If then of spoyle it be translated to the meaning of *decima* it will come nearer, to render it *de prae-cipuis spoliolum*; a tenth of the best or chiefest.

^r hic ver. 4.

^f See the right
reverend Lord
Bishop of Nor-
wich against
Selden, chap. 1.

pag. 173.

^r Grace de pri-
mitivis frugum.
Nam *decima* *primarie*
decima significat
principale quod
est in frugum ca-
mulo, id quod est
in vertice ca-
muli, &c. &c.
regrediens tri-
umphator A-
braham, spoli-
olum optima
quaque in decima
obtulit
Melchisedec.
Michael, de
Palacio in ver.
4.

Non confiat
ακροθίρια επι-
νίας, significare,
et si confilur,
et c. Dñs Pri-
deux onas, de
decimis. Num. 5
Ομὴ συνήκτο
πάντες Θεῷ
ληττηρῶν τὰ
Ακροθίρια. So-
cras. Hist. Ec-
clesiast. lib. 1.
cap. 5.

fest of the spoyles. This reading unto the Greeke Church is not unknowne; and in the Latine *expositio* *went ever for* *præcipua* *till the Centurie that is last past. As then of all is to be recei-*
ved a tenth, so too, that tenth of all it should be
the most especiall. By Abraham what in tithes
was rendred to Melchizedec, of all it was the
primest; all and of all the best it is that must be
for tithes. Now thus stands the point tou-
ching the quantum: it is a tenth that doth deter-
mine the how much the Priest receives; concer-
ning which was our second Quære: there is yet
the third and the last which is

III. *Quare* ; why he receives ? the reason why ; μαρτυρουσιν οτι ζει. It is witnessed that he liveth : therefore the Priest receives tithes, because it is witnessed that he liveth. Of him here οτι ζει the life, it is *ratio proxima*, the very reason or cause immediate, why these are now due : of tithes, this the why durative. Under the Gospel, the claime for these 'tis still of force, in that the Gospel to receive Tithes, hath a Priest that liveth : of this portion for the receipt, ye may see it in the Text ; the very ground or warrant, it is from the perpetuity of the Priests life. Therefore his dues ever tithes, he a Priest ever being ; from his ever living, is the cause that tenths are never dying. For, ινα μαρτυρουσιν οτι ζει. There he receiveth them, of whom it is witnessed that he liveth. Thus of these words the severalls ; the *Quare* we begin with, is *Quis*, who

A Plea for the Divine Right.

9

receives: exprest in our text by the particle, *Is* he, a Priest receives.

I. *Is he, a Priest* receives. Now this Priest no other wise in this *Quare*, ye are to behold him, than as *Abrahams* tithing sets him forth: not *Qualis*, such as he is *qua* Priest, but *quantus* in his Office how great he is, ye are to take notice of him: for *this* it is from his receiving at *Abrahams* hands in the fourth verse, Saint *Paul* would have considered. *Θεωρεῖτε πλὴν οὗτο*. Consider, saith he there, how great *this man* was, in the text the *He*, unto whom the Patriarch *Abraham* gave the tenth of the chiefest. That then for which tithes serve, it is of,

Priesthood to set out the greatness; to signify unto us of how eminent a quality this holy function is, this it is for which at first tithes had their institution. *Ὁν γὰρ ἔδωκεν ὁ κύριος ὁ θεὸς αὐτῷ καὶ πᾶσι τοῖς υἱοῖς αὐτοῦ*. It was for the honour of *Melchizedec*, that these dues *Abraham* paid. The *Finis ultimus* then why tithes were ordained, it was to manifest of the Priest the excellency; to denote of how great digni. *γ* He who receives, for *this cause* it is that they were ap-

ἐν τῷ μείζονι ὡς αὐτοῦ, τοῦ γὰρ μὴ ὄντι μείζονι οὐκ ἂν ἔδωκεν ὁ ἀρχιερεὺς. Occamen. *Abraham in circumciso Alienigena decimas non dedisset nisi excellentiorem esse sciret*. Anselm. *Abrah. decimas non dedisset, nisi eo major fuisset*. Dion Canhus. *Ipsē Melchizedec tantus est, quod ipse Abraham Pater Sacerdotum Legalium & totius Populi dedit ei decimas*, Cajetan ut priores in ver. 5. See the Lord Bishop of Norwich. p. 174. *Ipsa decimarum oblatione Abraham minorem se Melchiz. professus est*. Etius in ver. 4.

Ex supra dictis videlicet qualis fuerit Melchizedec sed nunc latuimus quantum sit hic, id est quanta dignitas, sanctitudo, et perfectio, &c. Anselmus in ver. 4.

γ Chrysostom. *Ipsē Abraham nullo modo decimas Alienigenae dedisset, nisi plurimus et excellens esset*. Author esset. Ambrosius. *Μεγαλυνεῖς ὁ ἀλλόφυλος ἀγαλλόμενος οὐκ ἀπαύσθη τῷ Πατριάρχῳ ὅλως ἀξίως*.

B 3.

pointed,

2. Abraham
dans decimas
Melchizedec,
hoc ipso confes-
sus est se illo esse
minorem, &
hoc ipso se illi
subjectum. Cornel.
a Lapide, in
ver. 5.

a Οι Λευιται οι
πρωτοι εστιν ον-
τις τω λογιω
λαυ τας δεξι-
κας απολαμ-
βανουσι. Oecum-
men, in ver. 5.

Iudaei non de-
dissent Sacer-
dotibus decimas
nisi propter ex-
cellentiam Sa-
cerdotum, quam
ex divina ordi-
natione habe-
bant. Dion Car-
thus, ibid.

Omnes Hebraei
in subjectionis
signum submi-
strabant & Le-
uitis & Sacer-
dotibus decimas. Mich. de Palae, ibid.

In lege populares Sacerdotibus Levitici generis tanquam maioribus decimas per-
soluebant, quia ratione Populus ille scribebatur Sacerdotes esse cuiusdam excellentis
dignitatis. Iustinian, ibid.

Deus iussit omnibus Iudaeis etiam Levitis ut decimas darent Sacerdotibus Aaro-
nicis, volens hac ratione honorare ac praeferre Sacerdotes. Cornel. a Lapide, ibid.

b Tanta erat Sacerdotis excellentia, ut qui similes essent honoris progenitoribus, &
eandem haberent progenitorem, tamen ut multo meliores essent fratribus suis quo
Sacerdotio digni esserentur. Ambros. Chrysost. Theodor. Antism. Glof. ordin.
Hug. Carol. in ver. 5.

pointed; to point out unto us the Priests
comes; his Prerogative to be very great. For
tithes they are the medium by which our Apo-
stle proves, in the person of Melchizedec, of
Christs Priesthood the sublimity; in that A-
braham who paid tithes, & hoc ipso in this very
thing, he was made lower than Melchizedec, who
received. What then in this part we must pur-
sue, it is that for which tithes had their rise: in
the beginning these they were assigned to dis-
cover unto us what high esteeme is due unto
Priesthood; yea even to that of Moses. For this
was the ground, as from the fifth verse the lear-
ned do observe, Why to Aaron the children of
Jacob in this duty stood obliged; when this por-
tion which beneath Melchizedec, did argue A-
braham, above any of the Hebrewes, Levies tribe
they did propose: as him, who received their
tithes, with those of Israel, none so honourable;
though one with another People and Priest, all
alike honourably descended; yet with these the
honour due to the Office outstrips the honor had
by the birth. b Tanta enim erat Sacerdotis ex-
cell-

lencia,

A Plea for the Divine right.

BI

lentia, &c. say the Fathers. Even of Levies
 Priesthood the excellency it was so ample, that
 all of such a kinde, it exalts them above
 all of the same kinne: to Aarons order, paying
 of tithes, their dignity, that it did surpasse any
 of the race of Jacob it doth ascertain. But to
 let passe the Legall Priesthood; to that of the
 Gospell it is, that I must keepe me; and must
 tell you from the rendring of tithes, over all
 whomsoever of its Priest the superexcellency; this
 to be it which is inferred. For our Evangeli-
 call Doctor saith. *Inmemini quantus sit hic.*
 He who receives, Consider how great he is to whom
 the Patriarch Abraham gave &c. Marke well
 who gave. *Αβραμ ὁ Πατριάρχης*; Abraham the Pa-
 triarch; this eminent Christian in the top of his
 dignity is set before you to offer in the greater
 dignity of the Christian Priest; it is the Patri-
 arch Abraham: that is, Abraham the chiefest
 of Fathers, the very first Father; *Princeps Pa-
 trum Abrahamum.* If literally the terme Patri-
 arch be taken, then such a Father be from whom
 all the Fathers in Israel had their beginning:
 but if Mystically and Spiritually, then Abraham
 he is, *ὁ Πατὴρ πάντων τῶν πιστευόντων*: the Father of
 all them that believe: which of the two was the
 greater glory. Now then, let the renowne of
 Abraham, nere so much exceed, be his fame
 nere so flourishing; tis but that which the A-
 postle would, that none among the Israel of
 God in glory should be so great as he: for in
 that:

c V habent
 Anselm. Lyran.
 Hugo Cardin.
 Eftius, Justini-
 an, Gorran.
 Cornal. Lap. &c.
 in ver. 4.

d Rom. 4. 11.

that one so glorious did tithes it to Melchizedec, how glorious then must Melchizedec be? This is it which Saint Paul would have considered : and too, he would have all hence to learne the lesson which Abraham tithing reades unto them ; which is this, that when

Tithes ye give of your selves to your Melchizedec, it teacheth you the humbling ; that wherein it instructs you, tis naught else than of your selves, unto him in the lowly submission : for these they are the test of the awefull reverence that to the Priest is due ; in giving up of these as Abraham, so every man else, to his Melchizedec, he doth declare his subjection ; *signum subjectionis ; testimonium erant reverentiae erga eum cui pendebantur.* He still passeth a great deale for the better man, to whom Gods dues, his tenths they are delivered : of a whole people the man most chiefe, tithes sets him below the Priest ; the charge it warrant to be right high, to which of these the payment is referred : betweene man and man they put a difference, but the receiver, still they assure him to be the more

e Oecumen in ver. 5.

f Offerre decimas alteri signum est subjectionis & inferioritatis. Ludo. Tena difficul. prim. in hoc cap. Decimas persolvere certum est symbolum ejus subjectionis cui nullam parem vor. nes hominibus debent.

Probat Aposto-

lus hanc decimarum oblationem signum esse subjectionis ab exemplo Levitarum, qui a ceteris tribubus hoc veluti tributum ex mandato Dei accipiant, quod ultro Abraham Melchizedec obtulit. Bezz. majores annotat. in ver. 4 & 5.

g Sculter. in ver. 4. Quod Melchizedec Sacerdoti primario Dei servus & Propheta Abraham obtulit decimas, eo confessus est honoris gradu supra se excellere. Calvin in ver. 4.

h Quod Abraham Deo debebat propter partem victoriam, Deo solvit per manum Melchizedec. Salmer in ver. 5. Quod debebat Abraham Deo, solvit in manum Melchizedec. decimarum ergo solutione se minorem professus est. Calvin. ut ante;

A Plea for the Divine Right.

13

worthy: that here which is insisted from the Patriarch's paying of tithes, it is before himselfe of his Priest the preferring: for tis our *owne* *ma. Sec. Confid. &c.* It tells him that gives, that he is not like to him who takes for dignity, before any other, these riches: they are the *seales* of the Priests promotion; here above the Patriarch they set *Melchizedec*. Your rendering then of these to your Priest; they are the *seal* the manifest profession of your submission. For of whom Religion requires this fealty, over all such it shewes its authority; and learns them their owne humbling, in this sort enjoying their obedience. *Exaltation in Obedience. This* *is an hard saying, I dare say to the most that* *heare it; to heare that honour's due to an outcast* *Priest, and that by sales; to you, to whom* *the very sound of Priest is even ominous, is not* *this a theme that's sore?* It exacts therefore the closer pressing. Know, then know, that the reverence had to those who are entrusted with the dispensing of *Sacred mysteries*, riches denotes it to be of a more delicate strain; than what's borne to other men; though men to be admired for their condition, amiable for their *merits*, and for their piety even inimitable of the Priest himselfe; yet of these with the Priest, none to be compared. For as the Patriarch among men, for dignity none so supreme; Yet to the *He who receives*, here he stoopes and lets downe his sailes to *Melchizedec*, *Abraham*; he

wait: it in his glory; in honor unto God before himselfe; he prefers his Priest, and did publish to the world his owne lowliness when he sithed it to Melchizedec. With a serious eye then of the Gospell Priest, weigh now the Super-excellency: that Abraham, that he who for his glory of all his posterity was the most unmatchable; that he, who for his worth had never any that could ever equall him: but all, at all times he did surpasse: yet this man who did outstrip all; that Melchizedec the He, who in the text receives, that the Priest should surmount him? Quippon m. &c. Consider how great this man is; this He of how great perfection. That besides many venerable respects that Abraham bore him, that to him too he should give riches; it was an argument more than prevailing, that of Melchizedec, the dignity it was non-pareil: of devouter Abraham this devouter &c. m. &c. m. &c. by many, very many degrees, it puts him below Gods Priest, though a Patriarch than any in Israel much more illustrious. This, of wether the effect; of their payment the issue, 'tis to confirme how great a Priest, the Priest of the Gospell: for Abraham to the He who receives, these argue him much unequal Abraham for dignity to Melchizedec; and make the Patriarch too meane to come in ballance with the Priest; since to this great man these they doe subject Abraham: this deed preacheth aloud, that Melchizedec to this loyall Saint he was superior,

h Cui non solum
multas alias
venerationis
sed & decimas
dedit Abraham.
Vnde maximus
apparet & in-
estimabili mag-
nitudinis, cui
Pater aliorum
Patrum deci-
mas dedit, in
quose longe in-
feriorem illo
esse reputavit.
Anselmus. in
ver. 4.

A Plea for the Divine Right.

151

perior; and declares the good man obsequious to Gods Priest, though he triumphs it over Kings. Thus Melchizedec the figure, for all that was done, verily to him it was done who was the type, and did the service for him, who indeed in the text receives. Now then if Melchizedec for repaie even to astonishment was so wondrous as that to his sheafe Abrahams must bow? then Christ, the great high Priest, Iesus Christ, how he? If the semblance doth beare downe all before it, then the substance what? *I did not say* *sec.* If of command so powerfull be the appearance; then of the truth it selfe how glorious the royalty; in its Majesty how perspicuous to Iesus Christ, in what to him did Abraham stand bound? in what? verily by the current of our text in naught else but in that which he receives, that is, *Arctas* tithes; that which Abraham owed here it is them, *in iura dationem*. He receiveth them, *sithes*. The upshot then of that, which as hitherto hath beene promiscuously delivered out of this first *Quere*, distinctly it is but *Quis* and *Quare*.

I did not say
sec.
Arctas
in iura dationem
sithes
Quere
Quis
Quare
Chrylost.
in ver. 4. Occum.
in ver. 4. & 9.
in Pude pium
nes agnoscerent
si tametsi
typum digni
em alque anti
ritas, longe an
plurum esse
veritatis de
Christo majo
ratam. Iunius
lib. 3. Paral in
hoc cap.

1. *Quis*, who receives? in respect of service and assignement Melchizedec he receives; but in regard of Lordship and propriety, the He who receives is Christ. for He is Lord of the soyle, out of which these fruites are gathered; of these he is the right original; *sithes* in the primary claime they are his, who *in iura dationem* is the Priest.

C, to

n. lo. 1. 41.

to none but to him they appertaine in their pri-
 miter Seizin: his iurisdiction: in the first tenure,
 by way of selfe-binding and rule indubitate he re-
 ceives tithes who is the Christ, our Iesum. This
 the 1st who will satisfie you, whensoever in this
 point ye put forth *Quere*. But then

2. *Quare*, it may be demanded for what
 cause at first this Priest received tithes? I have
 told you the cause *whys* in the beginning it
 was no other, but of Priest-hood by the pay-
 ment of these that the greatnesse might be de-
 clar'd; and so, this of tithes is the *why* institu-
 tion: of the Priesthood of the Gospel to set out
 the great honour which is due unto it, to this
 they are appointed; unto Christs role, the
 badges and tokens they are of his subjection, who-
 soever payes: for this cause at first ordained,
 that at all times by these the people might wit-
 nesse what reverence & abearance they owe unto
 their Priest: over all from whom he receives his
 Superiority they are to denote. And this of the
 first *Quere*, in its severall branches is the
Summe: we proceed now to the second, which
 we propos'd in the terme.

II. *Quantum*: how much this Priest re-
 ceived? in the Text definitely set downe to be
 tithes or tenths: so much by Abraham
 was givento Melchizedec. These tenths then
 they

A Plea for the Divine right.

17

they are to be treated on either,

First in respect of the things offered; and so Abrahams riches, they were *and Abraham's riches* riches of all: or else,

Secondly, in respect of the persons offering, and so the Patriarchs tenth, *utrum decimas decimas* of whatsoever his tenth was, of the Chiefest it was a tenth. Of these two, that which must first be set before you, it is that which shewes how large a spread Abrahams rithing had; to all it did extend. *Augustinus in psalm.* He gave up to Melchizedec a tenth part of all; which is the first part of our second *Quere*, touching the *Quantum*, and comes now to be handled.

I. *Augustinus in psalm.* of each ones goods his part who lives, it is a tenth part of all: for this quantity of his Priests; this the claime: this Melchizedec did receive, this Abraham did impart. Of all the tenth.

Of any thing then you doe possesse, of this portion there is no exempting: with what ye are blest no *striking* of Christ, otherwise than he hath beene pleased to *sign* himselfe. His command is *Psalmus 110.* See ought to be all manner of herbes, *¶ Et Omnium decimas.* Of all that thou shalt give me I will surely give the tenth unto thee: of blessed Iacob this was the righteous VOW. *¶ Genesius 28.* This of Iacob by no meanes the Christian let it passe: *¶ Genesius 28.* but what he

o hic. ver. 20.
21. 22. 23.
24. 25. 26.
27. 28. 29.
30. 31. 32.
33. 34. 35.
36. 37. 38.
39. 40. 41.
42. 43. 44.
45. 46. 47.
48. 49. 50.
51. 52. 53.
54. 55. 56.
57. 58. 59.
60. 61. 62.
63. 64. 65.
66. 67. 68.
69. 70. 71.
72. 73. 74.
75. 76. 77.
78. 79. 80.
81. 82. 83.
84. 85. 86.
87. 88. 89.
90. 91. 92.
93. 94. 95.
96. 97. 98.
99. 100.

afore the Law, under Grace, it is ours to doe as much: *decimas omnium Jacob*. And under the Law, 'tis *Omnem proventum sementis tuae*. Thou shalt truly tithes all the increase of thy seed that the field bringeth forth yeare by yeare. And againe, the Israelites upon the charge of King Hezekiah: *Copiose decimas omnium*. The tithes of all things brought they in abundantly. yea tithes of Oxen. Tis too in the Prophet. *Inferte omnem decimam*. *Bring ye all the tithes into the storehouse*; which could not be all the tithes, if not of all. Thus precept as well as practice makes it good, that the tenth, his dues who receives, Of whatsoere was to be tithed to be a tenth; implying Abrahams duty whiles to Melchizec; *Ex omnibus*, of all that religiously he might, he paid tithes. For

[Deut. 14. 22.

2 Chron. 31.
5. 6.

u Malac. 3. 10.

Tobi. 1. 7.

Luk. 18. 12.

x Touching

the extent of

ἡν πῦρ, See

the Bishop of

Norwich

gainst Selden

chap. 1. p. 140.

&c.

y *Decimas pra-*

de atq; victoris

Ambros.

Ex τῶν λαφύ-

ρων αὐτῶν ἐποίησα.

Chrysost.

Præde decimam

Theodoret.

Εκ τῶν σκυλῶν

ἡ λαβύρα.

Occumen.

z *Decimas omni-*

substantie sua.

Iddor Hispal.

De omnibus re-

bus suis dedit

decimas Tost.

in Gen. 14.

a Bish. Norw. pag. 150.

b *Decimas omnium non solum frugum sed et praliorum.*

Hugo. Card. in ver. 2. *De omnibus spoliis aut etiam alijs rebus.* Dion. Cart. in Ge. 14.

Ἀποπύργων of all, it is set downe in the largest sense; and so not to be confinde by any particular. That then some would have all of these, and others all of those, of all to be the all; this their opinion passe it doth with me for the instance of the Patriarchs action, not for the restraint. It is not I that deny Abraham to have imparted of the spoiles a tenth; the Fathers say he did: nor yet is it I who dare gainsay him to have tithed all the goods that were his owne: a when he who saith of all excludeth nothing. b *Decimas praliorum*, a tenth of

A Plea for the Divine Right.

119

the spoiles that he got in battle that he did pay, I doe beleve it; and too, *decimas frugum*, with the tithes of the fruites of the Earth that were his, with these that he did present his Priest, I am verily perswaded. If then any say, that

1. Abraham gave these dues out of the spoiles that he gained from Chedorlaomer and those other Kings against whom he raised the warre; that of all these as included the *decimas* should be meant, 'tis confest: for as our tithe-payer *jure belli* had a right to these, in that they were the *peculium* of the Assyrian Princes whom he vanquish'd; so to the tithes of these in respect of him who gained them, Melchizedec also had a right. Or if as it pleaseth

2. Others; the spoiles to be those which Abraham recovered from the conquered Kings, and

decimas Sodomiticam, sed & reliquam aliunde compilationem eripuit, quoniam castra penti-
tus for exiit. Ex Sodomiticis prada quicquam accipere recusat, ex coigitur Melchizedec non dedit, quia non suam sed alienam duxit. Hostium vero spolia sua dixit. Ex his igitur Melchizedec tribuit. Parem in Gen. 14. Quoniam in lib. Gen. recensita Abraham quicquam de spoliis ex hostibus detractis, virum videri possit quomodo ex manibus decimas obtulerit? An Abraham cum dixit, Levum manum, &c. Non de castris spolia, sed de ipsius Regis Sodoma domo loquebatur, de exuviis omnium qua ad se pervenerant decimas dederit Melchizedec. Iustinian. hic in ver. 4. d. Diff. Nov. p. 28. 147.

2. c. Per quod video alios plicere, oblatio decimarum praesente Regi nec contradicente facta est; in qua ita, illi sine dubio exceptis, ut etiam exceptis sunt illa qua valuerunt socij Abraham, cuncta Regi restituit. Iustinian. ut ante. De omnibus prada qua recuperaverat castris bello Regibus. Iunius in Anal. Gen. 14. Videtur de sua rebus decimas dedisse; nisi inter gams eum priusquam id diceret Regi Sodomorum ut ordo Historiae posu-
laris videtur; ibi Melchizedec obtulisse, ut postea decimas in capitis reliqua prada pro-

re An de spo-
liis hostium
Sic Apostolus,
Heb. 7. 4. Pari-
terque dedit ei
decimas ex spo-
liis. Aliqui dñ-
ver. 23. Abra-
ham recuperavit
ex spoliis vel
corrigiam acci-
pere. Non ergo
ex his dedit es
decimas. Ne-
spondeo distin-
guenda sunt
spolia. Hostium
non solum pre-

ter id quod en-
cipi voluit A-
braham restitui-
ta fuerit Regi
Sodomorum.
Mercerus in
Gen. 14.

De quibus re-
bus decimas A-
braham obtula-
rit Melchize-
dec? Pro solu-
tione notandum
est duo genera
honorum posse
hic considerari:
primum eorum
quae a quatuor
Regibus Veris-
simile est acce-
pisse Abraham,
quoniam sacra
Scriptura id
non declarat:

quoniam ad comple-
mentum victoriae sufficiens fuit declarare bonis Sodomorum fuisse re-
cuperata. Secundum genus est eorum honorum quae quatuor Reges a Sodomis acceperant
eisque Abraham postea restituit; & haec omnia verè sunt spolia. De quorum primis
a. Pe. iera quod Abraham decimas dedit. Melchizaeus tamen asserit Cijetanus de his con-
tribus spoliis decimas dedisse, quia haec omnia sunt rerum verè spolia illius victoriae. Et no-
tandum servatur quod Gen. 14. dicitur absolute Et dedit ei decimas ex omnibus. Lud.
Tena difficul. 4. in hoc cap.

Bish. Norw. pag. 176. P. 6. Et Sancte Abraham hanc partem Deo datam ence-
pit ipse, quia plura poterat excipere. Deumque ex officio hac parte muneratus est. Nam
cum etiam iuste & honeste sibi suisque mercedem servare potuisset, ea liberaverat
cesserit; tantum quod debebatur Deo, de cuius potestate nihil voluit aut potuit sed-
ere. illud ex pietatis & religionis officio praebebat sive praecepit Iunius ut supra.

3. Quod additur de omnibus dedisse decimas, id neminem ad praedictum refere-
ndum: quia tentus paulo post clare docet neque cordulam neque corrigiam voluisse
Abraham accipere de praeda cum offerretur a Regibus. Igitur particula (de omnibus) non
ad praedam esse referenda, sed ad facultates Abrahæ. Luther in Gen. 14. incertum est
spoliis unius decimas an honorum quae domi possidebat obtulerit? Sed quia Verisimile.
non est liberalem fuisse de alieno. Et praeda decimam partem largitum esse, ex qua re-
solum quid attringere noluit, potius Coniicio Sumptus fuisse decimas has ex propriis
ejus fructibus. Calyptus ibidem.

were the very goods of Lot, and of the Kings
of Sodom and Gomorrah; such there are who
say, these to be the all, of which he paid tithes.
With these men so of all these spoiles might
goe for one part, Ide joyne hands: when ani-
mator is large enough to comprehend these al-
so. For consider, that albeit Abrahams Turavi-
elati manu mea ad Iehovam, &c. That himselfe
would take nothing of the King of Sodom; yet
his vow did not tye him, nor could it withhold
him from giving to the Priest of the most High
God, that which belonged to him; even the
tenth part of all the spoiles that were recovered.
Once more, be there

3. Others who put aside the spoiles, and de-
liver the all to be Abrahæ facultates; this with

A Plea for the Divine Right.

me of the all, as another Jew all it will doe: *and as a Jew* all this it will hold and not burst. That *Abraham* payd tithes of all where with himselfe was enriched, I gladly yeeld it, and of all that he gave, it was too of all that was his due: for if the Patriarch did pay it he got all the spoyle; shall we deny him to have discharged this debt with the tithes of all that he had, out of his certaine and standing possessions. About what then our *Moderns* tuggle, and to the exempting of all the rest, for such a speciality would conclude: goe it may, not for the bound, but for that which of the all may helpe to the making up. In briebe of all that the Patriarch gave, would you have the *rotall* Touching it, what I have received, that I deliver to you: in all humble obedience to his Priest he gave a tenth part of all, that is, of all whatsoever he had; Of all the spoyle that for himselfe of the enemy he gained; the tithes of all the spoyle of *Sodom*, and substance of *Lot*, which he brought backe and recovered; of all that he carryed out with him, and of all that he left at home; even of all that any way he possesse. Thus, his *decim omnium* without any the least violence offered to the text, to all tithable stuffe whatsoever that was within his power, it may be stretcht.

Well then, to make no hue and cry after any who hath stole from *Abraham* and *David*: and one onely weeke put forth a *Siquis*. If then there be any manner of man, who cannot be induct

to allow *Abrahams* piety of his goods to be sold
 wish, but that it stood better with his *wisdom*
 to have offered once, and no more, to his Priest
 a tenth of the spoiles, out of that so renowned a
 victory; if there be any such that can be found
 such a *foundling*; for my part let him have his
 will: for once to the *theology* that is *municipall*
 weele endeavour meekely to subscribe, that
 onely of the spoiles, and of nothing else, but of
 these onely, a tenth part was onely imparted: as
 by the *Moncke* of the order of *Cleroborus* it
 hath beene onely said; so be it; that what *A-*
brahim gave was of onely spoiles, meere spoiles:
 if onely so, what then followes? In so saying,
 this divine *Solace* he did not prejudice the Priests
 right, but onely of the Patriarch, from the well-
 knowne zeale he doth detract: he onely deli-
 vers to the world *Abraham* to Godward, to
 have beene pitteously *penurious*; that of his
 dues to Religion he was a niggardly *micher*,
 that he was an *Abraham* *clutchfisted*; and all
 that this way went, he thought it onely *raffe*,
 that the good child *Judas* that he did, he did
 learne of his father *Abraham*; *Quorsum perdi-*
dit hat: Not at all from *Melchizedec* he doth
 withdraw. For once then, in this pinching
 sparing, scraping wise, let it be admitted,
 that *Abraham* gave a tenth of nothing but onely
 of the spoiles, which at such a time he got at such
 a battle: but withall then let it be admitted
 what *Saint Chrysostome* hath left, for indee

i Mar. 14.4.

in: of your latest increase, so much that yee should contribute, from *Abrahami factibus* it is of the golden-mou'd Greeke that is requir'd. And therefore now to proceed, your

Duty, sure it should with his practice; of all that you get bound it is to the giving up of a tenth part. For *Decimas nostras annis singulis decemtis frugibus, pecoribus precipis erogandis Dominum.* Of all fruites, of all cattle, each yeare the Lord commands a tenth to be given our. And *De omni substantia quam Deus homini donat decimam partem sibi servavit.* For himselfe God keeps the tenth of all the substance which he gives to men. *If we have sowne unto you,* saith the Apostle, *spirituall things,* *et c. vultis.* Is it a great thing if we shall reape your carnall things? *quoniam si cœpius, your carnall things.* *Super hoc debitum,* upon this debt of returning things carnall for receiving things spirituall, saith *Aquinas,* doth the Church ground its determination for the paying of tithes. *omnia que homo possidet,* all that a man hath *sub carnalibus continentur,* under carnall things it is contained: and therefore *de omnibus possessor,* it is inferenice, *Of all* that a man hath, hee must pay tithes.

1 Ambros Ser.
31 ser. 2. post.
Dominic prim.
Quadra. rom. 5

in De grano suo
aut de vino suo,
aut de fructu
arborum aut de
pecoribus; aut
de hortis, aut de
negitiis, aut de
ipsa venatione
sua. Quia de
cunctis suis cre-
atorem fer. 3. ut
ante.

Idem Doctus
Tillicie cava-
logus, Annis.
430. 6. 6. 630.
786. 791. 812.
847. 940. 1090
1191.

in 2 Cor. 9. 11.

De omni quoque re est iudicandum secundum ejus naturam. Ratio autem solutionis decimarum est de bonis quo seminantibus spiritualia debentur carnalia, secundum illud Apostoli, 1 ad Cor. 9. Si nos vobis seminavimus, &c. Super hoc enim debitum fundatur: Ecce sunt determinationem solutionis decimarum. Omnia autem que homo possidet sub carnalibus continentur; et ideo de omnibus decime sunt eo quod dicitur. Aquinas. 2. 2. quæ. 87. art. 2. in corp.

Suarez. lib. 1.
tract. 2. de
Virtut. Religi.
cap. 3. 1. num. 7.
Cum non minus
fructus nostro-
rum laborum
sunt a Deo quam
fructus terre,
non minus de-
bet ex illa Deum
colamus quam
ex ista. Ibid. ca.
3. 1. num. 2. 1. 1.
-on. 1. 1. 1. 1. 1. 1.
-1. 1. 1. 1. 1. 1. 1. 1.
u Mat. 23. 23.
Vide diligent-
ius quomodo ser-
uio Domini vult
fieri quidam om-
nimode qui ma-
jora sunt Legis
non tamen, o-
mittit et hec
que secundum
litteram debet
venerari. Quod si
dicat, quia hec
ad Pharisaeos

dicebat, non ad discipulos: audi iterum ipsum dicentem ad discipulos. Nisi abun-
daverit iustitia vestra plusquam. Et. Quod ergo vult fieri a Pharisaeis multo magis
cum maiore abundantia vult a Discipulis impleri, quod autem fieri a Discipulis non
vult, nec Pharisaeis imperat faciendum, Origen Hom. 11. in Num.

Commendat Deus haec facienda ubi ait Vobis Scribae & Pharisaei. Cum illico sub-
jungit Hoc oportet facere, Oportet igitur, et semper oportet quod Deus oportet ser-
uari, neque parvipendendum fuit, aut erit unquam, quod Deus vel fieri iussit, vel
factum, facientis devotione committitur. Et catalogus Doctoris Tillotson. An. 828.

Et licet singula in his videantur esse parva, & nullius estimationis, tamen omnium
summa magni aestimari debet. Et necessarium vel valde commodum ad convenientem
sustentationem Animarum. Raphael de la Torre, in praedicta Aquin. disput. 3.

7 Gal. 6. 6. 7.

from the earth, that is thy possession, or from
the very labours of thy very person, if of thy
paines thou findest the fruites, thence with a
tenth Melchizedec must be served; in these
matters of your travaile tithes follows the
successe; nor of what sort of calling the tithe-
payer be, so a lawfull, upon that Religion does
not stand, but to all that a man gets its dues it
doth extend: foras of Abraham, so of each
man else that which he hath obtained, it is
tithable: even those minutula, things which
in themselves are little worth, and seeme of
no account; as Rue, Annise, Cumin, yet of these
for tithe no omission, These ye ought not to leave
undone. For though in his singula, of these
each severall may seeme of little or no moment,
yet omnium cumulus, in their heape and saile, they
may amount to much: now that cannot but
feed the Priest which to the owner is advantage
geous. It is a tenth then, and a tenth of all, that
is sub manu, which of the Priest is the portion.
y Let him that is taught in the word, saith the A-

most

E D

postle

A Plea for the Divine Right.

27

possible, communicate to him that teacheth in all good things. Here is a Text for you of London: Men much addicted to him that teacheth, but nothing to the Priest, to Melchizedek; For you then; what we heare of you it is no good report; in the businesse that we are now about, it is too well knowne that ye deale double. Therefore (in the behalfe of the Curates of London, to keepe closer to that raking device of the incomparable Selden, and withall to bring you to your duty) that he who teacheth may be provided for of sufficient living: we advise you that ye doe not deceive, and your selves be not deceived, for God is not mocked. For him then whom ye would have, your teacher; what for him that teacheth, ye are commanded to set aside, for what it is, in all good things. Now as a Right Reverend of our owne hath it, this all of Saint Paul, in all good things; no other it doth insinuate, than the all of which we have hitherto treated; naught else but Abraham; all: it would that you of the City, as well as those of the Country should impart to him that

z Cum hac verba audio, in meo a yabois: simili mihi sonus videtur oris illorum ad Heb.

7. Eusebius de genti & de rector, ut conjectura sit, necessitate qua ad illud Apostolum ad illud Genes. testat illam xatavlay in finem qua usus est Abr. bam, fides sue filii per omnia ubi et quantum datur insinuat. Quid pntem sit Præceptum illud quod vel optime consilii in novis la. et magis ad illud, antequam dicitur non est, istuc autem quin sit sanctio de decimis dubium non est. Per eam nam que vera est, et si per vos liceat dicere dicam) realis communio honorum omnium, tam fructuum, tum fatuum, terra, plantarum, animalium; vos ipsi apud vos reliquam indulgentionem contextite. Scipem ejus loco ponite, Capite censionem, taxationem ædium; multi errores; pars celtatur, pars subducitur, autem dicere nra a yabois in id xo pntem Lancelot. Epist. Winton. de Decimis in oct opuscula posthuma p. 8. 147.

teacher

teacheth in all good things, one part in tenn. For attend: as Christ in our Text must be honored, So are ye to communicate; now the tenth is that which he receiveth, and the tenth is that which ye of London ought to give. For otherwise than the Priest takes in all good things, should we allow ye to contribute. We should make Saint Paul to the Galatians thwar: and clasp with Saint Paul to the Hebrewes: but, my beloved Londoners, no such matter: since the Text that's loose, is to be bound by the Text that's strit: what then in one place in all good things, he leaves unlimited, that is to take quantity from the place that doth determine, the Scripture tw'd, is to be the rule to the Scripture which is untried: and so, the part in our text Christs right being a tenth, it remaines in the behalfe of him; as Abraham, so yee Citizens to him that teacheth, ye should ensure your subject in all good things, of a tenth, by the communicating. Of tithes touching the extent thus stands the case, in every place, in every kinde it ought to be a tenth part of all coming in. But here we rest not; all is not all, unlesse as Abrahams all it be deprecipuis, of all the most chiefe. Abrahams all, which for the quantity was the tenth; that too for the qual. ty of all, it was the most principall.

29

should

should in his owne esteeme, did they not faile? Indeed, to give tithes of *any thing*, no matter what, so it be a tenth; it denotes a feare had to him who doth command, but of the *same* not the feare: the *son-like* feare, if this way a worke; for the sort 'tis daimy, is *severs*, and *culs*, and *pickes*, and *weighes*, and *chooseth* that which is most pleasing for him who hath its reverence, its love puts its God before it selfe in each part of its substance. As then in all morall duties it fares with each agent, so with him who tithes it. *ἡ τῆς γυναικὸς ἀδελφότης* *ἀδελφότης*. Tithing aright hath a strong and most especiall regard to the minde and purpose of him that offers; that hee doe it out of a willing and ready disposition, with all strength of affection: which neere so well appeares as when his subjection to him that lives savours of all his soule; as when his tenths shewes that for his Redeemer, he thinks nothing too good; when the tenth of every thing is better than that which he reserves for himselfe; and his owne profit is put behinde his dues to Religion; not ought more worth, and that no present for the Priest: in a word, when a man gives a bare tenth, he gives of his goods, but he gives himselfe whom his tenth gives up the best. Now whofoere doth thus, doth no more than to what he stands bound. *Ἐκ πάντων τῶν δώρεων, ὅτιμα καὶ ἐλεκτά* *cuncta*; ye shall offer, saith the Text, of all the best thereof. *Ἰσχυρὸς Ἀβελ, ἐκ primogenitis*

a Chrysost.
Hom. 18. in
Gen.

e Num. 18. 29
f Gen. 4. 4.
Mal. 1. 8. 13. 14
Iude 11.

tenth; and too, a tenth of all, ye are not ignorant: but as for the manner, how good it must be; the Apostle tells you that it must bee *excellent*, the prime, something more surpassing in that kind any of the rest; this at least it must be: but whether? to put that to the question which indeed is out of question. As it is then,

whether nothing so good? of all whether it should be the best; looke you to that? such as is your offering, such is your devotion; if ye faile not of so much as you are commanded, for you give a tenth; yet render not so good as ye are able: Ε, ὅλην τὴν καρδίαν σου; with all the heart, as ye should, doe ye love the Lord your God? If in what ye tithe, ye give Christ what is good, yet in that kinde keepe backe somewhat that is better, above all, is Christ then is he prefer'd before all? I Cui meliora, ille melior. That's better than God, for which is reserv'd a better thing; and whiles of your estates ye returne him the common stuffe, no affection it denotes but what's common; sleightly serv'd he, and as sleightly priz'd. In your tithes then the choyse of what you bring; what reverence ye bare him who receives, hence is the lively evidence: in religion cold and frozen, nay dead is that Soule, which could set out his gleanings, and withdraw his sheaves; make shew of the gudgeon, but to conveigh away the Salmon; that hee might gaine say his timber would flatter you with the chips; when he

h Mar. 12. 37.

1 Anselm. in
vic. 4.

A Plea for the Divine right.

33

he should pay the *pearle*, doth very frankly
set down the *pibble*. But not so *Abraham*, of
what he made up his *tents*, of that he was *curi-*
ous for the *kinde*; God was first in his *soule*, and
too first in his *possessions*; still the best that a
man hath, it is for his service, who hath the
best of a man. naught too deare for God, if once
in our better part, we are *indear'd* to him: *Tithes*
then cannot but be *de precipuis*, unless in our
selves the *High Priest* be *ende precipuis*. Thus
did *Abraham*, and ye must no otherwise: his
tithes they were of all, and of all the most choysse;
your duty of no other *Hampe*; of your increase
the tenth of all in each severall, and in each of all
no other than the *chiefest*. Of tithes this the
condition, when *Abraham* tith'd it to *Melchizedec*;
so much they were, and in such a manner
to be deliver'd up: and in this matter at this
day no change: for the old *honorary*, the old
clame, since no Priest now, but the Priest of
old; when your Priest than *Abrahams* Priest
he is no other. In *Iesus Christ* the same yesterday,
and to day, and for ever: it was Gospel then, it
is Gospel now, therefore the same *tithes*, since
the very selfe same Priest; there being no other
Priest, there needs no honor of a new Edition: So
that your duties not a whit altered; his dignity
being full as fresh, he as great as he was before.
To him then even in these times by *tithes* the
same *subjection* holds firme; in that in office he
the same continues: that which unto us and all

in Heb. 13. 2.

that come after us brings downe the *why* *insti-*
tutive; it is of tithes the *why* *durative*: for the
 awefull reverence, which by this tribute *Abra-*
ham shewed to the greatnesse of the *Priest*; *why*
 at this day it must be observed, it is at this day
 of the *Priest* from the *endurance*. In the very
 way then of *Abrahams* payment, we come
 now to the *reason* for which tithes are to be
 continued; for touching your duty, *wherefore* in
 conscience to render these ye are obliged, and
 that we have *authority* upon the perill of your
 soules to command the fulfilling; in the text
 the *ground*, of the *Priest* is *on* *ζη*: of your *obey-*
ing and our *enjoying*, the *life* it is the *warrant*; *for*,
He who receiveth tithes, *μαρτυρεῖ ὅτι ζῇ*. Of him
 it is witnessed that he liveth: of the *Priest* the *life*,
why tithes are now due it is the *Quare*; and of
 the three *Quares* as the last proposed comes
 to be considered *on* *ζη*, that he liveth.

n *Quis est qui*
vivit? Ille sa-
crdos est Sacer-
dos in aeternum
secundum ordi-
nem Melchize-
dec typum ge-
rentis Pontifi-
cis nostri, qui se
metipsum obtu-
lit hostiam Deo
placentem, non
ex necessitate
qualibet sed ex
voluntate pro-
prie potestatis:
qui nihil mori
debuisset, idcirco
pontificali sa-
crificio sui cor-
poris omnium
abluit peccata.
Ambrosius hic.
Bish. Chichest.
creat. of tithes.
chap. 2. & 3.

I I I, *on* *ζη*. He lives, and he lives a *Priest*, for
 underⁿ this *notion* it is, that we are to present
 him to you; and in the *kinde* you wot of, *why*
Abrahams duty to *Abrahams* Children it should
 descend; the *grand quare* is, not in that *sim-*
ply he lives; but because he *always* lives a *Priest*.
 What then is of notice most *especiall*, *why* tithes
 still are your *debt*; of his *life* it is the *diversity*
 of *consideration*: which is to be set before you
 either *primitive* or *dispensative*.

First,

A Plea for the Divine Right.

33

First primitive, ye are to behold it, as Christ, he who lives for your eternall profit, puts it into action; and so, this his life, being unto you the life of a Priest; hence it is that in the first rise unto him, from you tithes are due; *in* *ti*, in that for you he liveth now a Priest.

Secondly, this his life is to be weighed dispensative; as the Melchizedec's here below have the managing of it, to discover what precious fruites doe accrue unto you from this his life; it being a life for your spirituall good, wholly behoofesfull: and this is the *Quare* why of the Gospel the now Priests, they of tithes are among you made the receivers; it is because the word which they bring, it is the word of life: for thus, *μαρω. &c.* Of him it is witnessed that in them he liveth. What then in the first place warrants unto him Abrahams performance to be your service, it is in that

o Phil. 2. 16.

I. Primitive and in se, in his owne person he lives a Priest: and no meane motive this from all Christians for the pleaded-for subjection, if but duely thought on: when this Priest, *in* *ti*, in that he lives; it is to pray, and p for the transgressors to make intercession. ¶ If any man hath sinned, saith Saint Iohn, *Παράκλητος ἐστίν*, Wee have an Advocate with the Father, Iesus Christ the righteous. For, who is this but hee who hath engaged his heart to approach unto the Lord? In respect then of him for the abidance of tithes, this the

Quare:

p Esay 53. 12.
q 1 Iohn 2. 1.

p Iere. 30. 21.
Zach. 1. 12.
Rom. 8. 34.
1 Tim. 2. 5.
Apoc. 8. 4.

Schap. 2. 17.

Dan. 9. 17.

u lñor iepñs
 τὸ Νίξ ~~ἐπὶ~~
 τῷ λαῷ. Oecum.
 men. in ver. 25.
 & hic. ver. 25.

Quare: in that in himselfe a Priest he lives; even now to be our spokesman, to pleade, and sue out our pardon, to reconcile and set us at one with him, whom our sinnes hath set at odds.

τὰ αὐτοῦ τὸν ὁδόν: It is for us that he is at this present, the mercifull and faithfull High Priest, in things pertaining to God: When none of us without this life that dares deale above; that can goe to God, and yet goe without Christ; who is it that can appeare an offender before his Judge, and not provided of a satisfaction, would a release of his bonds, and neglect the life that payed the ransom; stands in neede of mercy, and yet for the Lords sake does not petition it? Behold then the life I set before you this day, and of the Priests clame, yeeld to the Iustice; hence in Abrahams way, ought ye not to apply your selves to Abrahams subjection? for as to Abraham, so to you he lives a Priest; this his life in your behalfe he wholly employes it; where he is, the managing of your affaires altogether takes him up: ὅτι ὅτι that he liveth, as a good Priest should he abides our suitor, and that thither we may come whether he hath ascended, for this he lives to request the Father. Prayers then hee doth offer up, and in this a Priest: but this is not all at which wee are to looke; ὅτι ὅτι, that he liveth and intercedes; but too, the sacrifice, we must regard, * which he did once when he offered up himselfe: since this also in se, as in himselfe he is a Priest, it is to be considered.

A Plea for the Divine Right.

247

dered. That then for our transgressions hee
was wounded, and bruised for our iniquities; as
ever, so now, this is that which makes him a
powerfull Orator: when from the redemption
that he wrought, is the life of his intercessions;
the strength of his interpleading, it is from
the dignity of his merits; from his passion, of
his prayers, is the prevalency. So then, for the
point in hand, ye see upon what warrant we
ground the urging; this homage of yours what
now commands; but that in which consists
your blisse eternall: from that which of the Go-
spel is the very piib; ab Evangelii Evangelio,
from the life of a Saviour, hence the now Qua-
re: his Priestly being is the why at your hands
this service why now he must receive; from
a perpetuall benefit, it is that the bond is perpetuall
when for us it is in se, in se, that a Priest be li-
verh in himselfe: for our sakes, it is that the Dei-
ty is still solicited; to appease the wrath that
we have provokt, this the cause that before ju-
stice eye his precious sufferings are still set;
that the remembrance of his fore-past Chastise-
ment this Priest renews, tis to effect our peace;
and now powres out the desires of his soule for
that onely which wee all desire. Yet further;
that which addes to the worth of this his exe-
cuting his Priestly office; and so, unto you
makes the enforcement the more strong; it is

1 Egi 11. 5. 6.
Ioh. 1. 14.
Tit. 2. 14.
1 Pet. 1. 18. 19
2. 24.
1 Ioh. 1. 7.
Gal. 3. 13.

2 Offitium in
tercessione et
Redemptionis
ita sunt conjun-
cta, ut dignitas
et virtus seu
efficacia inter-
cessionis Chri-
sti ex merito
Redemptionis
pendere osten-
dat Apostolus ad
Hebr. 7. & 9.
Chennit. ex
am. Concil.
Trident. de sa-
vocat. Sancti. p.
169. col. 1.
Intercessio nihil
aliud est quam
Redemptionis
applicatio, et
continuatio quae
vigor suorum
apud Deum con-
ciliant, et c.
Mediatoris
Pri apud Deum
Intercessio nil
tur eiusdem sa-
tisfactione et
merito: unde

in Sacerdoti Christi officia satisfactio, meritum et intercessio indistincte coniunguntur. Gerardi. loc. com. tom. 8. de Morte. §. 38. 4. §. 389. 5.

ἐν τῇ that now he *lives a Priest enthron'd*: for, *ἀδελφοὶ τὸν ὑμῶν κύριον ὑμῶν ὑμῶν*: into heaven it
 selfe he is *enured now to appeare in the presence of*
God for us. Therefore, all his doings ye are so
 to *construe* them, as of his infinite *glory* they
furē with the present condition: weigh well ye
 should of the *now Priest*, the *now state*; an all-
 glorious *life* it is of an all glorious *Priest*. Christs
 then ^b *pro humanā naturā rogasse*; at this day
 his *mediating* for us, no other it is than in the
stateliness of his *Divinity* his taking to him our
nature; and thus, in his owne *Person* having
 assum'd it, in our behalfe *what* he will he ob-
 taines of this by the *presenting*; all things then
 to him are granted, not from the *submisseness*
 of his *desire*, but upon the *knowledge* of his
desert; as a *suppliant* he does not now *crave*, but
 as a *conquerour* he *procures*. What I say ye may
 beleeve, when ^c *we have such an High Priest, who is*
set, ἐκ δεξιῶν τοῦ θρόνου τῆς μεγαλειότητος ἐν τοῖς οὐρανοῖς:
on the right hand of the throne of the Majesty in the
heavens. To his clame then unto the debt we
preach for, ought ye not to have regard? when
 this Priest though he *liveth so^d highly exalted*;
 yet in naught fallen from his office; but the
 Priests *worke*, it is still his ^e *Non otiosum geris*
Christus sacerdotium: from the *business* due to
 the *Priesthood*, though he be in *heaven* he is
 not discharged; but for your *heale* it is that
 even there, he abides a *Priest all-sufficient*: since,
^f *He is able to save, οὐκ ἐστι παντὶ ἁλῆς, to the uttermost*
them

A Plea for the Divine Right.

39

them that come unto God by him, seeing hee ever li-
veth to make intercession for them. The remission
then of your finnes; unto a better hope, the ac-
ceptance of your persons; for your time of be-
ing here, your Priests plighting of his word for
your upright abearing; upon his owne backe
his taking of your load; his fulfilling whatso-
ere you faile in; of his now being the now ma-
jesty: in a word, all that the Gospell reveales
touching this Priest, all serves but to make the
continuing *Quare* the more weighy; that yee
may be the more easily induced by *ut*her to evi-
dence your submission. Thus, to the Sonnes be
that lives being the same Priest that he was to
the Father, *Abrahams* dues, that they should
be your debt is it any more than right? & Chri-
stus Iesus Catholicus *Pairis* Sacerdos. He being
of his Father the Catholique Priest, is there any
reason that he should be denied a *Catholique
subjection? according to that he receives, of
all is it not necessary that there be rendred to
him one and the same obedience? since as for A-

g Terrul. lib. 4.
contra Marci-
on. cap. 9.

*Videtur totum
tribum Levi con-
ferre cum Mel-
chizedec in hunc
modum. Cum

Leviti Deus
concesserit ius
exigendi deci-
mas, Israelitis
omnibus cor

profecti, licet in eodem essent omnes progeniti. Atqui Abraham qui omnium est Pa-
ter Sacerdoti alienigenae decimas solvit; erga omnes Abraham posterii huius Sacerdoti
sunt subiecti. Ita ius illud reliquit quod in fratres delatum est, in Levitis. Sed Mel-
chizedec, sine exceptione Deus in omnes profecti. Salmeteron in ver. 3.

causam non reddit Apostolus, ac si decimas ideo Sacerdotes accipiunt, quod sint ex
Filiis Levi, sed totam illam tribum confert cum Melchizedec in hunc modum Cum
Leviti Deus concesserit ius exigendi decimas a Populo, ita Israelitis eos praefecit om-
nibus, & si in eodem Parente essent omnes suae progeniti. Atqui Abraham
qui omnium Pater est Sacerdoti alienigenae solvit decimas; erga huius Sacerdoti om-
nes posterii Abraham sunt subiecti. Ita ius Leviticum particulare fuit in reliquos fra-
tres; sed Melchizedec sine exceptione ius in toto sortuitur ut fili subiecti omnem
Calvinus. ibid.

braham so for all, *unigenitus* in *Ch*: Of him it is witnessed that a Priest he liveih: from him quia Priest, there flowing an universall good, unto him ought there not to be returned a duty universall? Of tithes for the permanency in this manner stands the *Quare*, in regard now of the right primitive: in se, he who receives, as he is in himselfe if beheld; ye finde unto you in *Ch*, that he liveih still a Priest: and therefore for this cause it is by tithes your allegiance unto him ye ought to make apparent. But yet, in the spring head and ascent upmost, though his they are: yet as he lives otherwise, than in himselfe a Priest, so too, for the lasting of tithes, an other sort of right, his life it doth produce, a right derivative; when

2. *Dispensative*; in a second way wee told you, that in those he lives to whom of this his life he hath committed the dispensing. Thus wee are fallen upon the point wherein wee are to discover how to tithes the now Priests of the Gospel they lay claime: when tithes not onely primarily as they are owned; but too, secondarily they are to be treated on as they are assigned: indeed it is in heaven that the receipt is ratif'd, though the payment nere were but upon the earth; ye give here to the hand, what's there due to the body. Now then, to come to those to whom tithes *sub Evangelio* are to be deliver'd: of these touching the endurance to handle the

Quare

A Plea for the Divine right.

41

Quare as it concerns us. The reason why also tithes are our *dues*, for these in a *surer* way we cannot lay the ground, than in the Text upon the *en* ²: since to the now *Melchizedec* ³; of the *Priest*, of *Christ* here ⁴; *Quare* of all their labors it is the *life*: that which makes us bring ⁵ glad tidings of good things unto you, is it not in that with this *life* we come fraught? for ⁶ *of life* unto *life* we are the *Savour*; and our now charge ⁷ it is to stand and speake to the people ⁸ *all the words of this life*. Hence then it is that we receive tithes, since of his *life*, the saving benefits effectually to impart we are enabled: for their *worke* sake here below to the *Melchizedecs*, of the *Gospel* the now *Priests*, ⁹ whose it is ¹⁰ *to them* this honour, hence it is that they have it warranted; the *Priest* lives in them to communicate his *life*; and of his living *Priest-hood* these sacred annexa in them he receives. But that we may take the whole *Scripture* which concerns this matter along with us, it doth well beseech us in the *old way* to set our footing: and so, it is our duty to set before you of *Melchizedec* and of *Aaron* the *Quare*; that from their why for our constant receipt of tithes, we also may fetch our *why*: which may so be done, and yet of the *Priest* from the *life* we not all together turne aside. What then first of

1. *Melchizedec* was the *Quare*; that which

F 3

was:

in hic, ver. 1. 2.

n. Quare de jure, quo jure? non sacrificiis, nullum enim obtulit. Benedixit enim ergo, Coharent enim ista, Benedixit Melchizedec, decimas pendit Abraham. Iam assumo, Melchizedec benedicens debentur decime. Idem jus sub Christo manet. Qui id constare potest? ex ver. 1. 2. ad 7. Heb. Non fit iuramentum nisi iuramentum. Ius non transfertur nisi iuramento sacerdotis. Atqui idem Christi sacerdotium & Melchizedec (pro quo si opus est Deus ipse ius jurandum interpretetur) Ps. 110. Ergo idem sub utroque ius. Christo igitur debentur, in quo, & a quo, & per quem omnes benedicti sumus benedictus ipse in secula. Quos aequum est ut illi Christi nomine percipiant, qui Christi nomine nobis benedixit, &c. Manet ergo sub Christo decimarum ius. Episc. Winton. de decimis pag. 143. & 144. o Gen. 14. 19. p. Tanquam sacerdos & propheta ordinarius benedixit illi, quo nomine etiam Abia illi decimas ex omnibus imperitus est, & ille ab eo non dubitavit accipere tanquam fretus autoritate Dei, & ex ea rite perfungens Sacerdotis officio, Iunius lib. 3. Paral. in hoc cap.

was the reason wherefore of this standing tribute, he was daigned the honour; the cause was a benedicendo: from the blessing, which on Abraham he did conferre. Melchizedec blessed him saith the Text, to whom also Abraham gave a tenth part of all. Now then, marke, if Melchizedec of the Patriarch upon his blessing did receive tithes? in his way in the behalfe of us for the same debt is there not the same cause? since as he to Abraham, so we to all that are of Abraham doe impart the blessing; & even the blessing of the most high God Possessor of heaven and earth. This blessing we dispence; which is no other in the richnesse of it, than the life of him, of whom in the text it is witnessed, &c. For the Quare then, why unto us of Melchizedec tithes the endurance; there being from us naught now but the same blessing, what should be to us, if not the same subjection: when whose at this day is the very office, is not theirs too, the very rights, tithes? for Melchizedec blest, and p eo nomine, of a tenth part of all he was made partaker. To the same purpose then that by Abraham these dues were given to his Priest, the same end in your tendering of tithes it ought to be obser-

ved:

A Plea for the Divine Right.

43

ved: now to him the tenth it was assigned to
 set out how great a Priest he was. And for our
 parts, since we are to you, *ὡς καὶ Χριστὸς*. in stead of
 him that liveth; and naught doe, but *ὡς ὁ Χριστὸς*
Χριστὸς, in the person of Christ what we doe; and if
 any where received, as Iesus Christ we are to be
 received; and since, *ἵνα ὑμεῖς σωθῆτε*, we are
 the Saviours that come up on mount Sion: this be-
 ing considered; as tithes did from Abraham
 to Melchizedec, so from you being payed; are
 they not to demonstrate of our Callings excel-
 lency, your deading approvement? In respect then
 of each particular duty, our high function en-
 joynes, these are to ensure your obedience unto
 us, who have *τὴν ἐξουσίαν* the rule over you. To this tithes
 serve, that to the world they may declare, what
 great men they are, who now are Evangelicall
 Priests; in that the honour which for himselfe
 Priest-Christ commands, to us he vouchsafes,
 his tenths, In token then of your submission to
 our authority, of all increase, of all your substance
 the best in tithes is to be imparted: when Mel-
 chizedecs superiority doth follow the charge of
 Melchizedec; the life which in the blessing of
 Melchizedec, was the very creame, the life of
 the Priest, this is the blessing we bring: with
 the Bread and with the wine; with the Body and
 with the Blood: with an *εὐλογία*, and a *κοινωνία*, we
 come. From Melchizedec then unto us for
 the continuance of tithes we inferre the *Quarta*:
 being enjoyned his sake, this the why in dis-
 dignity.

q 2 Cor. 5. 20.
 1. 10.

(Gal. 4. 14.
 Luk. 10. 16.
 Obad. 21.

Heb. 13. 17.

x Num. 18. 31

y 2 Chro 31. 4

z Malac. 3. 10.

a Decima de-

bantur in veteri

Legē ad susten-

tationem Mini-

strorum Dei.

Vnde dicitur.

Mal. 3 Inferte

omnem decimam

in horreum, ut

fit cibum in domo

mea, &c. Aquil.

2. 2. quæ. 87.

art. 1.

b Cum Ministe-

rii merces Mo-

sis sit medium,

studium vero

Legi Hezekie:

duo vero hec

perpetua sint nec

loco circum-

scripta, nec

tempore definita

sed tam ad

Christianos spe-

ctantia quam

ad Iudeos; ea-

dem erit &

præcepti condi-

tio. Quando

verbe prudenter

quo Iuris con-

sultum. Quali

ratio præcepti,

tale præceptum.

Episc. Wincon

de dec. p. 145.

dignity we are enstated, the bond of subjection to the greatnesse of the place being alwayes consequent: his blessing our businesse; his honour our dues, tithes, Thus Melchizedec his right, it is no more than just, that of the Gospell the now Melchizedecs they make it their right; yet not onely from him to draw our claime; that too, in the second place will be our pattern, which was

2. *Aarons plea*: what then to take tithes was Levies warrant, that for us is a right good charter: his quare this debt unto us to keepe it still on foote, it will serve for our quare. Now the reason why to the Legall Priests tithes were pay'd: 'twas in that to them these dues they were *Ministerii merces*. It is your reward, as the Scripture hath it, for your service in the tabernacle; and *ut Legi divina operam impendant*, that they might be encouraged in the Law of the Lord; and againe *ut sit cibum in domo mea*: that there may be meate in mine house. This the why the Law renders for Aarons receiving of tenths: *templa* which in the prime intension were ordained for Levies honor: these too, in a sense subordinate for his mainetenance they were appointed. Now for us of the Gospell this argument doth it not altogether make? Consider, the upholding of Sacred employment being their ground for the securing of tithes unto them; their medium by which this part they did chal-

lenge;

A Plea for the Divine Right.

45

lenge, being that with al chearefullnes to their ho-
ly adoes themselves they might betake; at this
day the same busines being stil current; what hin-
ders but that their reward should be our reward,
& that, that should be our encouragement, which
was theirs when (in the behalfe of us their plea
to presse it close) *ἡ δὲ πίστις ἡμῶν*: even our Priests
they through faith establish the Law. Thus, the Law
Quare for tithes, our right to these it doth con-
firme: for we being as stricktly bound as ever
Aaron to the Service of the Law, is it any other
than reason that our portion should be no other
than that of Aarons. No other ground with Mo-
ses for having of tithes than the sustaining of
publique worship; nor of this quantity, for the
continuance with us any cause, if not of Church
service the upholding: withdraw the oyle and the
lampe will out. Now in respect of supportance
betweene the Priests of the Gospell and those of
the Law, this parity and *ἐν ἰσότητι* is it mine? doe
I barely say it? or is it not the Apostles? *οὐκ οἶδατε*;
Doe ye not know, saith he, that they
which minister about holy things, live of the things
of the Temple? and they which waite at the Altar,
are partakers with the Altar? *οὐ τὸ ἐν ὁμολογίᾳ*. Even
so hath the Lord ordain'd that they which preach the
Gospel, should live of the Gospel. Even so, saith
Saint Paul, just for all the world, even so; *ἅτοιμα*
Even so as the Priest of the Law liv'd on tithes;

c Rom. 3. 31.
See the Cata-
logue. Annh.
180. 226. 240.
440. 490. 586.
600. 786. 791.
800. 812. 849.
890. 900. 930.
940. 1050.
1070. 1130.
1178. 1180.
1194. 1200.
*Decimare idem
est quod deciman-
dare: Et hoc
fit duobus de
causis. Una est
moralis: Et quo-
ad illam manse-
runt decima in
Legē novā; ut
sit cibis in do-
mo mra. Malac.
3. Ut Ministri
habeant unde
sustententur in
templo servien-
tes. Alia causa
est ut ostendatur
oblato. &c. Al-
bertus mag. lib.
3. Sentent. Di-
stinct. 3. art. 27.
1^a 2^a 3^a 4^a 5^a 6^a
1^a 2^a 3^a 4^a 5^a 6^a
ad decimā par-
tem non tam de*

*novā facta est per Ecclesiam, quā ex Legē Dei retenta. Maldernus in prae. Aquin.
tract. 10. cap. 4. de deci. Dub. 2. Resp. ad argum. d. 1 Cor. 9. 13. 14.*

G

Even

e Occumen in
1 Cor. 9. 13.
Bish. Cuius.
treat. of tith.
chap. 1. pag. 3.
chap. 4. pag. 23

f 1 Cor. 9. 4.

g hic. vet. 5.

h Rom. 3. 27.

i 1 Cor. 4. 3.

Even so hath the Lord ordained that they should live who Preach the Gospell. • Οὕτως, οὐδὲν φασὶν εἶναι ἀλλὰ τῇ μαλακίᾳ ἐπιτάσσει. Οὐδὲν κενότομον ἐστίνου. In matter of maintenance the Apostle does not bring in, any new, strange, unheard of thing, he innovates nothing at all; with a new edge of his owre adding hee does not present the Corinthians: but the old practise upon former precept to be continued that it is ordain'd this he preacheth. The power that he had f 10 eate and 10 drinke, it was εἶπω, Even so, as that of Levies, who g to take tithes had a commandement. Touching those then who sub evangelio officiate for him, Of whom it is witnessed that &c. Aarons portion why their pay ye have the Quare; the stile of the now Law warrants it to be according to the Law afore; εἶπω, to be no other than even so. Thus looke which way you please; to the subjection due to Melchizedec, or to the maintenance owed to Aaron; to hoc fac, or to Crede hoc; to the h Law of Faith, or to the Law of workes; to the rule by which ye are justified, or to the line by which ye are sanctified; of these take which ye will; and of the Priests life the now dispensers, of these rents how they authorized to be the takers up, ye will easily discern. Or, if either of these plea's the now Priests should let goe; yet in the Text a hold they have impregnable; when out of all danger of assault is; & ω, of the Priest the life: Of a right then unto these dues, i; καὶ οὐ μὴν μὴν ἐν τῷ Θεῷ, those

those who unto you are the stewards of the mysteries of God; of a ruse unto sembs, these they can nere faile, unlesse our Text faile: keepethen to this, and keepe up tithes: when this assures you of an *ixu* there, where tithes are ever to be received; for *ixu* there, in the Priesthood of the Gospell, *ixu* *μαρτυροῦν* *ἐν* *τῷ*. There be receiveth them, of whom it is witnessed that beliveth. And here, to our discourse a period it might be put; but that other things are yet behind needfull to be observed, As first,

1. All this while, by the Text what's received, and whats payed, it is but tithes, than a *semb*, tis no more. Therefore, as if this portion were too exceeding; or that, in the requiring of these we went beyond our commission, that ye may not repine, or what we write with a head hung downe enterraine: we are further to acquaint you, and as the *iroth* is deliver it; that to the

Now Priests of the Gospell, *k* tithes to be the least of that which justly they may clame; but a very pittance of that greater summe in which ye all stand engaged. Indeed if we looke at *Scriptum* est, and *justitium* in respect of a part determined; than a meere, a bare *semb*, no more can be chaleng'd: but if the worth of that we bring were it possible to value it; how little then of that great deale ye owe would a *semb* prove for consider, thus much, tithes, the Christians gave

k Populus nove legis ad majora obligatur Ministris Dei q. d. Populus vet. & c. si dignitas Ministrorum attendatur plus illi debetur quam Ministris Legis. Cajetanus in prædicta. A quoq. solus ad dub. secundum Populum Christianum accepit a Christo majores beneficia quam Israelites de quo ad plura Deo obligatur. Syl. ibi. Conclus. q. rat. 2.

1 Rom. 8. 32.

who were afore the Law; and those who were under the Law payed tithes, all which had the Priest that lives in a promise onely, and in a figure; so much as this they imparted, and all upon the beleife that he was to come: now that he is come, and in giving of himselfe hath freely given all things unto us: to be return'd than the womed tenth whether there be no more? judge ye. In this matter to your selves I doe appeale: does not Nature teach, that the better ye are used, the deeper ye are obliged; and such as is the fare, such should be the pay; and that a more abounding crop, should follow a more plenteous sowing; and that we should receive in, according to that we have laid out? Bethinke your selves; in the brest within, have ye not a thing that to this beares witnesse? But to keepe to Scripture: for the legall Priests then, if first fruits and riches, and what not were due to those, whose Service stood in ordinances that were carnall; and all that they did, tended no further than weis

m Heb. 9. 10.

n

r3.

o

14.

ρ Εἰ δὲ ἐν τῇ
παλαιᾷ τῷ το
ῦ πολλῶν μαλ
λον ἐν τῇ κα
νὴν, γὰρ ἐκ
ἐκείνων ἐκείνοι;
δικτάς τῃ πα
λιν δικτάς
παρὰ τοῦ ὁμοῦ

vois, παλαιᾷ, ἀποστολῆς: ἀλλὰ καὶ τῆς θανατοῦ τῆς ἐκείνης ἀνάτας δὲ δὲ οὐκ ὄντος αἰσθητῆς τῷ το γέμοις ἐν ἐκείνῃ. In δὲ τῶν ἐκ τοῦ θανάτου, τῷ το ἐκ τοῦ χριστοῦ ἐκείνων θάνατον: ἐκ τῆς αἰνέσεως τοῦ το δικτάς ἀποδοτέως ἐκ τοῦ νόμου ἐκείνων ἐκ τῆς νῦν. Chrysost. Hom. 4. in Ephes. Si is qui dat dim ditum nihil operatur, quanti erit is qui ne decimam quidem præbet. E catalogo Anno. 544.

παλαιᾷ

malicia totū lū, mōdū uāndō in mī agnō. If under the
 Old Testament such doings there were as these,
 then much more should there not be under the
 New? This quantity of Levites order, to set out
 the excellency it was appointed, whole work was
 but the administration of death; and to those of
 our rule, whose is the ministration of the spirit,
 tious than a tenth shall there be due no more?
 Our Priesthood then as it is: Natura praestanti-
 us, dignitate eminentius, ita usu fructuosius. As in
 its nature that of Aarons it doth farre surmount,
 and in its exercise being farre more fruiifull, and
 in that we of the Gospell come loaded to our
 people with better commodities, and faire more
 precious than those of the Law: this being so,
 in your offerings to us, your reverence how should
 it exceed that of Israel; how outstrip that? Quis
 pudor est Christianos qui debent majora, non solvere
 paria? Oh the shame! that Christians who owe
 more, should nere be found to returne so much.
 What shall we say? Did not the Scribes and
 Pharisees pay tithes of all that they posselt?
 Now Except your righteousness shall exceed the
 righteousness of the Scribes and Pharisees: from
 what follows God defend; but except your
 righteousness, &c. du mōdū eiōt ad hūc ye shall in no case
 enter into the Kingdome of Heaven. Deceive not
 your selves; of these miscreants the righteous-
 nesse how doth yours exceed? if in that ye are

decime separantur: & ego nihil bonum faciens fructibus terra ita abatur ut Sacerdos
 nesciat, Levites ignoret, divinum altare non sentiat Origen Ham. 1. in Numer.

q 2 Cor 3 7,8.
 r Levitis sui
 decimarum. At
 ministerium vo-
 strum ut est na-
 tura praestantius
 dignitate emi-
 nentius, ita usu
 fructuosius. Et
 plura & majora
 Populus noster
 a nobis commo-
 da percipit de-
 bent itaque ma-
 jora ratio sua
 tibus dicat.
 Quis pudor est
 Christianos qui
 debent majora
 non solvere pa-
 ria? r Veriores
 fructus recipere
 possimus si ratio
 audiat, tenet
 opus non possu-
 mus. Episc. Winton
 de deci. pag.
 155.

f Marc 9. 20.
 t Quomodo a-
 bundat iustitia
 nostra plus quā
 Scribes &
 Phariseorum?
 f illi de fructi-
 bus terra sue
 gossere non au-
 dent priusquam
 Sacerdotibus
 primitias offe-
 rant, & Levitis

Exime aliquā
partem reddi-
tuum tuorum,
decimas rē?
decimas excipe;
4. *asquam po-
rum fit, Dicitur
est enim quia
Pharisei deci-
mas dabant, &c.
Et quid ait Do-
minus? Nisi a-
bundaverit, &c.
Et ille super
quem debet a-
bundare iustitia
tua decimas
das, tū autem
res mille finam
das. Quomodo
superabis eum,
cui non aqua-
ris?* August. in
Psal. 146. tom.
8.

1. Iudg. 17. 10.

y Ezek. 18. 2.

2. 1. Sam. 1. 36.

ever peccant wherein they were never guilty? *Quomodo superabis eum, cui non aquareis?* In this duty if these yee doe not *aquare*, that ye goe beyond such when will be the time that it may be found? Of the Scribes and Pharisees ye are yet to learne; these though too bad, yet to teach you truly to tibe it wondrous and Suffi-
cient: of your profession is not this the blot; that to Scribes and Pharisees ye should be to go to Schoole? Now then, if it be tibe, and more than a Tisbe to which the now Priests have now right,

2. *What warrant* then for that unwarrantable competency that every where is in practice? or what conscience will allow you to abide by a mouldy custome fetcht from time out of minde? or for your teacher to thinke that right meete which comes from the raw discretion of an upstart Veffry? or what ground is there for a Be unto me a Father and a Priest, and I will give unto thee ten shckels of silver by the yeare, &c. Have not our Fathers eaten sowre grapes; and the childrens teeth are they not set on edge? As if the now Priests were the *accused progeny* of unhappy Eli. Doe they not come and crouch for a piece of silver? and for their putting into one of the Priests offices; for the most part is it not the end, *ut panis fructum*, that they may eate a piece of bread? when tithes which were ever due, they are now *nowhere paid*. 'Tis in the text a Priest & tithes;

A Plea for the Divine right.

51

ishes; of the blessing upon *Abrahams* receiving, of these is *Abrahams* rendering. To the good will then of the many no referring of the Priest for that which must sustaine him; and upon the bearing of the man, no giving accordingly as you like him, and amend his pay, thereafter as he mends his *Preaching*; for if in your wisdomes be chance to improve his *salari*, perhaps he shall be considered for it: or if for his bigger preferment he can hire out himselfe for more, then to trucke it with him for his longer varriance: as if, *He who lives* should not all this while receive tithes? or for those who of his Gospel are the sowers forth he had no way provided; onely their allowance he hath so left it, that nothing's theirs but what it pleaseth you to give. Now is this the honour that ye doe your Priest?
^a *Thirtie pieces of silver, a goodly price that I was* ^a *Zach. 11. 13.*
prized as of them: ye know full well of whom tis said. In the name of God then, from the beginning of the world to this present time, and ever after, from the bond of tithes have ye had a generall acquittance? that concerning the worship due unto your Priest, ye are so supremely negligent? It is witnessed that he live; and here on Earth must he be so abused; that those who negotiate for him must stand to your good liking for what they have? naught receive, but what wherewith to part ye thinke fit? was this the awefull regard that *Abraham* bore to his *Melchizedec*? that ye should handle your ^b *Instru-* ^b *1 Cor. 4. 15.*
ments

Hours in Christ, as ye doe those who have the charge of your *hounds*? the *man* now in the *Stable*, and *him* in the *Church* betwene *one* and *other* is there any difference? for *what* must keepe them, *both* alike doe they not rely *onely* upon that which your *owne* inventions have imagined *behoovefull*? the *Kitchen* and the *Pulpit* doe they not *worke* as *you* and *they*, *thereafter* as ye have agreed? As if tithes had *nothing* to doe with *conscience*; nor God ere call to a reckoning of this *Sacred Revenue* for the *vile unhal- lowing*. So long then as ye heare of a *tenth*, and of *one* who *lives* *tithes* to receive, so long as ye have tidings; so long know it is not left to you to dispose of the *Priesthoods dues* according as you *lust*: but that it is yours first to quit you of your debt, and then to talke of your *graini- ry*; till ye have perform'd your *bounden duty*, let alone your *benevolence*: if *what* ye owe, yee faile to pay, with a *largesse* of the *none* coming to *d* of God, nere dreame; nere build upon a piece of *selfewilled charity*, till in what *justice* would ye have satisfied your *Priest*, in his *tithes*. Indeed a *freewill offering* it may not be denied, that to the now *Priests* it is *due*: and over and above your *tenths* that *much* more ye owe, we grant it to you: for, *Except* your *righteousnesse* exceed, &c. We confesse too, that the *overplus* which to render ye are enjoined, in respect of a *fixt*, a *set part*, in *this* ye are left to your *owne liberty*; as a *tenth*; so more than a *tenth* is

A Plea for the Divine Right.

53

is necessary upon precept; but than a tenth how much more ye ought to give? In regard of you this is the matter onely arbitrary; to your owne power, ye are to be refer'd to define of that which must exceed; free in this ye are at your owne choyse for the *much* to offer to your Priest. Seriously but weigh *this*, and will ye not finde it damnable and deadly to your Soules; when to the prejudice of tithes, to carve as ye list to your Melchizedec ye nere feare to presume? For whiles by contributing lesse than a tenth, of your debts ye fancy the discharging: what doe ye but run more upon the score, and make your burthen the more grievous? In diminishing the Summe, ye adde to your disobedience; and eternally undoe your selves in impoverishing the Priest. To draw to an end; on your parts, what then remains now, but to the

3. Priest, cut *honorem debitum* deservit? naught but of your faithfull service this humble tender; that in paying of tithes, as tithes require ye make good your subjection; it is true, with a great deale of goods ye must part; but so ye must doe it with a great deale of submission: because ye enrich the man, by no meanes your selves exalt. The Priest fares well, and indeed must: yet for the sheepe never a whit beholding to the Sheepe; because of the Parish sustained, he is not therefore brought under of the meanes ye have it is that he lives, but not of you; at the

H

peoples

*c. Indorum i-
mitum ewor-
dis, ut Sacerdo-
tibus & Leviti-
tis honorem de-
bitum desira-
mus. Hieron. in
cap. Malac.
tom. 6.*

*d. Oude, ap-
pau, di, tili-
er, ja, ludi, voi
en, tli, o, jo, o-
cirtor, laud, a-
nu, on, dila, ti, s
en, te, is, p, ad-
uon, i, va, m, n
di, la, u, b, a, n, o-
tes, o, n, o, d, l, u, n-
tai, m, n, te, di
m, n, a, p, o, n, te, i-
pau, n, tai, &c.
m, n, ja, o, c, o, n-
re, x, b, i, n, ta, o, n, k
en, la, n, b, y, o, p
o, c, o, n, t, r, i, b, u-
t, i, o, n, u, m, a, n, d, a-
t, i, i, s, e, q, u, i, b, u, s,
a, c, c, e, p, t, u, m, Chryl.
in 1 Cor. 9.
Homil. 22.*

e Oecumen.
ibidem.
f Ambros.

peoples hands it is that he doth receive, yet on the people it is not that he doth depend; but only thence his livelihood, whence his Office.

Oux en est qu'on ne voit, ain en tū iwayyila. For the worke of the Gospell it is that he is appointed; and too, not of those he teacheth, but that he live of the Gospell it is ordain'd. *Ipsa naturalis ratio hoc habet, ut quis inde vivat ubi laborat.* This of nature 'tis the dictate, that of each one thence be the support, whence is the ground of his employment.

Ye give then, and ye give to him; yet what he receives, 'tis that which of you the Gospell clames; the duty which ye owe him, 'tis for the service which he doth it. Hence of the Priest your obeying; by your substance his subsisting doth not make you his Good Masters; but in what he takes, in that ye declare your selves debtors. In the behalfe then of the Priest that ye are put to charges. *Non est mendicatus, sed potestas.* In this ye receive not his penury, but beare witness to his authority; in so doing, ye doe not helpe his wants, but yield to his power. It would be his sinne then to crave, that which of right he may command; and in you a foule fault to expect his asking, when 'tis your duty to deliver up. For so long as your tithes ye doe withhold, so long of your Priest from the dignity ye doe withdraw; ye lessen his reverence, in denying his maintenance; and make him little, in keeping from him tithes which should make him great; whiles ye defraud him of his

p. Recte (D. Paulus) securū castum Evangelium (St. Timotheum) &c. ut intelligeret quod necessarium sibi sumebat ab illis, quibus tanquam provincialibus militabat, & quos tanquam vicem in cultura exercebat, vel tanquam gregem pascibat, non esse mendicatum sed potestatem. Augustinus. lib. 3. opere Monachorum cap. 15. tom. 3.

A Plea for the Divine right.

55

portion, ye stole his function; ye^h rob and stole from God, in depriving him of his goods. It is high time then to betake you to your charge, and of this debt in the performance, as it would thereafter to demean your selves: Ever remembering that this way whiles ye advance your Religion, your obedience thereunto ye doe but renew testifie, and that all is for the honour of your Priest, when this part ye doe so devoutly dedicate; to make apparent his preeminence over you, to this it is that tithes they were alotted: for that which made Melchizedek greater than Abraham, was it not tithes? To shut up all: I only exhort you of these to the payment; ye have a Priest who lives to receive, and whom may ye better follow than him whom yee have for your Father. Abraham, he paid tithes of all, and the best of all in honour to his Melchizedek: now, If ye were Abrahams children, ye would doe the workes of Abraham: what he performed that of you it is required. Therefore, *Quicumque recognoscit in se quod fideliter non dederit decimas suas.* This of Saint Ambrose tis whole some counsaile. Whosoever among you doth acknowledge that in matter of tithe he nere dealt faithfully: *modo emendet quod minus fecit*: now, let him now amend that of which afore he fell so short. *Quid est fideliter darg decimas*: to give tithes faithfully wherein doth it consist? *nisi ut nec minus nec pejus aliquando Deo offerat.* But that to God of whatso-

h Malae. 2.

i John 8. 39.

k Ambros. Feri.
3. post Domin.
prim Quadrag.
som. 5.

ere ye have, ye offer neither worſe nor leſſe;
Abrahami ratio, eſt noſtra inſtitutio. *Abra-*
hami ratio, eſt noſtra inſtitutio.

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Errata.

PAG. 13. line. 3. col. 1. 14. Excep. p. 17. l. 16. *Strenu.* p. 14. l. 16.
 14. p. 25. l. 16. court, or ſhip; p. 29. l. 16. *Strenu.* p. 30. l. 16.
 who in. p. 32. l. 10. beſt; char. p. 40. l. 15. receit. p. 44. l. 1. their
 6 medium. p. 45. l. 8. through p. 52. l. 20. coining.

Margin.

PAG. 2. c. Non ſci p. 3. Promiſſe. p. 6. Art. 1. p. 17. *Strenu.* p. 25
 Alacritatem. p. 27. Epſt. p. 31. *Strenu.* p. 31. *Strenu.* p. 31.
 7. pen.

FINIS.

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